



A compilation of more than hundred scriptural references against the doctrine of Advaita Vedanta, also known as Mayavad, this article gives refutations to the very core doctrines of Mayavad, such as impersonalism, impersonal liberation, absolute oneness between the individual soul & Brahman, non-difference between Vishnu & Shiva [hari-har abhed], falsity of the world, etc. While there would also be scriptural evidences for the prediction of the appearance of those who opposed Advaita Vedanta. I am very thankful to [Sanket pr.](#), [Devansh pr.](#), & [Praajna pr.](#), for their immense contribution for this article.

Note: There are informative annotations given under some verses, thus do not skip reading the annotations. The article is actually not entirely ready, many verses are not yet included. They will be covered in the upcoming updates, and may cross 200 verses. Article shall be soon published from our official website, NitaiGaurangaBlog

1. Padma Purana, Uttara khanda, 71.114-116:

परमो विष्णुरेवैकस्तज्ज्ञानं मुक्तिसाधनम् ।
शास्त्राणां निर्णयस्त्वेषस्तदन्यन्मोहनाय च ।
दानं विना च या मुक्तिः साम्यं च मम विष्णुना ।
तीर्थादिमात्रतो ज्ञानं ममाधिक्यं च विष्णुतः ।
अभेदश्चास्मदादीनां मुक्तानां हरिणा तथा ।
इत्यादि सर्वमोहाय कथ्यते सति नान्यथा ।
तेनाद्वितीय महिमो जगत्पूज्योऽस्मि पार्वति ॥

Lord Shiva says: "Realization of the Supreme Lord Vishnu alone leads to salvation. This is the settled view of all the scriptures. What is contrary to this is only delusive. That salvation results without knowledge, my alleged equality with Lord Vishnu, that knowledge comes simply by going to pilgrimage and my (Lord Shiva's) superiority to Lord Vishnu. Equality of us or even of liberated souls with Lord Vishnu—all this and more, Oh Son (karttikeya), are stated only for delusion and not otherwise."

Annotation: The above verse of Padma Purana was also quoted by Sri Madhvacarya, an all Indian renowned sage from the 13th century, in his book "Mahabharata-tatparya-nirnaya", 1st chapter, 53rd stanza.

2. Padma Purana, Uttara Khanda, 236.7-11:

मायावादमसच्छास्त्रं प्रच्छन्नं बद्ध उच्यते
मयैव कथितं देवि कलौ ब्राह्मणरूपिणा
अपार्थं श्रुतिवाक्यानां दर्शयन्लोकगर्हितम्
स्वकर्मरूपं त्याज्यत्वमत्रैव प्रतिपाद्यते
सर्वकर्मपरिश्रष्टैर्वैधर्म्यं तदुच्यते
परेशजीवपारैक्यं मया तु प्रतिपाद्यते
ब्रह्मणोऽस्य स्वयं रूपं निर्गुणं वक्ष्यते मया
सर्वस्य जगतोऽप्यत्र मोहनार्थं कलौ युगे
वेदार्थवन्महाशास्त्रं मायया यदवैदिकम्
मयैव कल्पितं देवि जगतां नाशकारणात् ॥

Lord Shiva says: "The doctrine of Maya (Mayavad) is a wicked doctrine and said to be pseudo-Buddhist. I (Shiva) myself, of the form of a brahmana, proclaimed it in Kali age. It shows the meaninglessness of the words of the holy texts and is condemned in the world. In this (doctrine) only the giving up of one's own duties is expounded. And that is said to be religiousness by those who have fallen from all duties. I have propounded the oneness of the Highest Lord and the Individual soul. I stated this Brahman's nature to be qualityless. O goddess, I myself have conceived, for the destruction of the worlds, and for deluding the world in this Kali age, the great doctrine resembling the purport of the Vedas, (but) non-Vedic due to the principle of Maya."

Annotation: Mayavadis question the authenticity of this quotation from the Padma Purana. To know about their refutations, one is suggested to definitely check out the following article: [Click Here](#).

3. Padma Purana, Patala Khanda, 82.67-70:

यदद्य मे त्वया दृष्टमिदं रूपमलौकिकम् ।
घनीभूतामलप्रेम सच्चिदानंदविग्रहम् ६६।
नीरूपं निर्गुणं व्यापि क्रियाहीनं परात्परम् ।
वदंत्युपनिषत्संघा इदमेव ममानघम् ६७।
प्रकृत्युत्थगुणाभावादनंतत्वात्तथेश्वरम् ।
असिद्धत्वान्मद्गुणानां निर्गुणं मां वदति हि ।
अदृश्यत्वान्ममैतस्य रूपस्य चर्मचक्षुषा ।
अरूपं मां वदंत्येते वेदाः सर्वे महेश्वर ६९।
व्यापकत्वाच्चिदंशेन ब्रह्मेति च विदुर्बुधाः ।
अकर्तृत्वात्प्रपंचस्य निष्क्रियं मां वदति हि ७०।

Lord Krishna says: "O Rudra, having known your desire, I have appeared before you. The form that you are seeing is uncommon (transcendental) form of Mine. It is the embodiment of condensed spotless love. This form of Mine is eternal, full of knowledge, and full of bliss. The group of Upanishads describe this impeccable form of Mine as nirupa (formless), nirguna (without any qualities), vyapi (all-pervading), kriyahinam (without action or inactive), and higher than the highest. Since My qualities are not the product of matter and since My qualities are unlimited, Vedas describe Me as "nirguna". "Since My form cannot be seen by material eyes, Vedas call Me arupam (formless or without form). Since I pervade the entire existence by a single fragment of Myself, Vedas call Me Brahman. Since I am not directly involved in the activities related to the material world, Vedas describe Me as nishkriyam (inactive)"

4. Vedanta-sutra 4.4.17:

जगद्व्यापारवर्जम्, प्रकरणात्, असन्निहितत्वाच्च ॥

"The liberated atma attains glory similar to Brahman except in the matter of activity related to creations etc. of the world.
Because of context and non-proximity."

5. Vedanta-sutra 4.4.21:

भोगमात्रसाम्यलिङ्गाच्च॥

"The liberated self is only equal to brahman in its enjoyment
(bhoga-matra)"

Annotation: These were the ending verses of the Vedanta sutras, thus completely throwing Advaita out of the window. Vyasa made it utterly clear that the conclusion of Vedanta is Dvaita. Adi-shankaracarya himself in his commentary on this very verse says, “The powers of the released soul are not unlimited is also known from the indications in the Sruti that the equality of these souls with the Lord is only with respect to enjoyment, and not with respect to creation etc. "As all beings take care of this Deity, so do they take care of him" (Brih. 1. 5. 20); "Through it he attains identity with this Deity, or lives in the same world with it" (Brih. 1. 5. 28). All these texts describe equality only with respect to enjoyment, and mention nothing as regards creation etc.”

6. Vedanta Sutra 1.2.22:

विशेषणभेदव्यपदेशाभ्यां नेतरौ ॥

"Brahman is greater than the embodied soul on account of the declaration of the difference between the two."

7. Vedanta Sutra 1.1.22:

भेदव्यपदेशाच्चान्यः॥

"Also on account of a distinction being made in another text between the two, i.e. the person in the sun and the individual soul animating the sun, the Lord is different from the latter."

Annotation: To this, Adi-shankara says, “This text clearly shows that the Highest Lord is within the sun and yet different from the individual soul identifying itself with the sun.”

8. Vedanta Sutra 1.2.3:

अनुपपत्तेस्तु न शरीरः॥

"He is not the Jivatman on account of impossibility and incompatibility."

Annotation: Shankara reads it as follows: “On the other hand the individual soul is not referred to by the text because these qualities are not appropriate to it.”

9. Vedanta Sutra 1.2.4:

कर्मकर्तृ व्यपदेशाच्च॥

"The word "Brahma" does not denote jivatman, as there is difference between the object of attainment and the attainer."

Annotation: Shankara reads, “And on account of the mention of the attainer and the object attained 'He who consists of the mind refers to Brahman and not to the individual soul.’”

10. Vedanta Sutras 2.3.43:

aṃśo nānāvyaapadeśāt, anyathā cāpi
dāśakitavāditvamadhīyata eke ||

"The soul is part (amsa) of the Lord, on account of difference between the two being declared and otherwise also, i.e. as non-different from Brahman; for in some Sakhas or recensions of the Vedic texts Brahman is spoken of as being fishermen, knaves, etc."

11. Vedanta Sutras 2.3.28:

पृथगुपदेशात्

"The soul is separate from Brahman, as evident from the statements in Scripture."

12. Garuda Purana 3.28.69-70:

जीवश्च सत्यः परमात्मा च सत्यस्तयोर्भेदः सत्ये एतत्सदापि । जडश्च सत्यो जीवजडयोश्च भेदो भेदः सत्यः किं च जडैशयोर्भिदा ॥ भेदः सत्यः सर्वजीवेषु नित्यं सत्या जडानां च भेदा सदापि । एतत्सर्वं यदि मिथ्या भवेत्तु तदा त्वसौ दशतु मां ह्यहीन्द्रः

"The supreme soul is real, so is the personal soul. The difference between the two is real, so also between the animate and the inanimate, similarly between the inanimate and the lord. The difference between one soul and the other is also real. If all this is proved to be false then let the lord of snakes sting me mortally."

13. Garuda Purana 3.10.53:

जगत्प्रवाहः सत्योऽयं नैव मिथ्या कथञ्चन ॥

"The existence of the material universe is real and not false."

14. Mahābhārata 14.36.34 [Kumbhakonam recension]:

ब्रह्म सत्यं तपः सत्यं सत्यं चैव प्रजापतिः।

सत्याद्भूतानि जातानि सत्यं भूतमयं जगत्॥

"The Supreme Personality of Godhead, whose form is eternal, full of knowledge and bliss, is real. Austerities are real, and Lord Brahma is also real. Because the living entities and the material world have taken birth from the supreme reality, they are also real."

Annotation: The above verse also comes in Mahabharata's critical edition of BORI CE, 13.1870.35.

Word-To-Word Translation: brahma [The Supreme Personality of Godhead]; satyam [is real]; tapaḥ [austerity]; satyam [is real]; satyam [real]; ca [and]; eva-[certainly]; prajāpatiḥ [Brahmā, the creator of the living beings]; satyāt [from the reality]; bhūtāni [the living entities]; jātāni [are born]; satyam [real]; bhūtam-[manifested]; ayam [this]; jagat [material world].

15. Garuda Purana 3.19.44:

सुदुर्लभा मध्वशास्त्रे च शक्तिः

"In the age of Kali, rare is the ability to understand Madhva's philosophy."

16. Skanda Purana 2.9.17, 1-7:

॥ स्कन्द उवाच ॥

तत्त्वेककालसंभूतकोटिकोट्यर्कसन्निभम् ॥

स व्यचष्ट महत्तेजो दिव्यं सिततरं मुने ॥१॥

दिशश्च विदेशः सर्वा ऊर्द्ध्वाधो व्याप्तुवच्च यत् ॥

अक्षरं ब्रह्म कथितं सच्चिदानन्दलक्षणम् ॥

प्रकृतिं पुरुषं चोभौ तत्कार्याण्यपि सर्वशः ॥

व्याप्तं यद्योगसंसिद्धाः षट्चक्राणि निजान्तरे ॥

व्यतीत्य मूर्ध्नि पश्यन्ति वासुदेवप्रसादतः ॥

यद्भासा भासितः सूर्यो वह्निरिन्दुश्च तारकाः ॥

भासयन्ति जगत्सर्वं स्वप्रकाशं तथामृतम् ॥

यद्ब्रह्मपुरमित्याहुर्भगवद्भ्राम सात्वताः ॥

यस्यान्तिकेषु परितस्तिष्ठन्त्यर्चकोटयः ॥

ब्रह्मशंकर वृन्दानि ह्युपर्युपरि संभ्रमात् ॥

पतन्ति बलिहस्तानि गोपगोपीव्रजाश्च यत् ॥

कृष्णस्यानुग्रहो यस्मिन्स तेजसि तमीक्षते ॥

केवलं तेज एवान्ये पश्यन्ति न तु तं मुने ॥

Skanda Says: "O Savarni! Narada witnessed a great divine effulgence which was resembling the brilliance when crores of and crores of suns are present at the same time. It was spreading in all the main and minor directions and further it spread on the top and bottom. This called the eternal Brahman, which is in the form of consciousness, and bliss. It pervades Prakruti, the souls, and their effects. Only those who have mastered yoga, after transcending the six yogic charkas inside the body and reaching theseventh, which is in the upper portion of head only, realize this. This is attained exclusively by the grace of Lord Vasudeva only. He is self-effulgent and eternal; only with His effulgence the sun shines forth, similarly fire, moon and the stars. They

make the entire world shine with His effulgence. That abode of the Lord is called 'Brahmapura' (Abode of the Lord) by the devotees of the Lord. Crores of worshippers stand around and worship it. That exalted place is often frequented by Brahma,

Shankara and others holding presents in their hands. Similarly, cowherds and their maids also frequent it. O Sage! One who has the grace of Krishna will witness this in the midst of light; others will see only the light (Impersonal realization) but not the Lord."

17. Brahma Vaivarta Mahāpurāṇa Brahma Khanda, 28:37-40:

तद्ब्रह्म शक्तिः प्रकृतिः सर्वबीजस्वरूपिणी च । यतस्तच्छक्तिमद्ब्रह्म चेदं
प्रकृतिलक्षणम् ॥ तेजोरूपं च तद्ब्रह्म ध्यायन्ते योगिनः सदा । वैष्णवास्तत्र मन्यन्ते
मद्भक्ताः सूक्ष्मबुद्धयः ॥ तत्तेजः कस्य नाश्चर्यं ध्यायन्ते पुरुषं विना । कारणेन विना
कार्यं कुतो वा प्रभवेद्भुवि ॥ ध्यायन्ते वैष्णवास्तस्मात्तत्र रूपं मनोहरम् ।
स्वेच्छामयस्य पुंसश्च साकारस्यात्मनः सदा ॥ तत्तेजोमण्डलाकारे सूर्यकोटिसमप्रभे ।
नित्यं स्थलं च प्रच्छन्नं गोलोकाभिधमेव च ॥

"He represents in the form of seeds of all and Prakṛti happens to be the force of the Brahman. It is also conceived, if Prakṛti is taken to be the force, Brahman in that case has to be the possessor of the force. All the yogis meditate upon the illustrious Brahman but those who are highly intelligent my devotees Vaisnavas do not agree with this. Who will not get surprised on the lustre of that Brahman without existence of Purusa? On the earth, there is no object without any causative form. Therefore the Vaisnavas meditate upon the eternal Puruṣa, who moves at will, has a beautiful form and is the visible form of the great lord. He represents the accumulation of lustre of crores of suns and resides in a circular form with an eternal abode inside the same known as Goloka."

18. Padma Purana 5.69.114-116:

तस्य स्वदेहकिरणैः परानन्द रसामृतैः ।

परमामोदचिद्रूपैर्निर्गुणस्यैककारणैः ।

तदंशकोटिकोट्यंशा जीवंते किरणात्मकाः ।

तदंघ्रिपंकजद्वंद्वं नखचंद्र मणिप्रभाः ।

आहुः पूर्णब्रह्मणोऽपि कारणं वेददुर्गमम् ।

तदंशसौरभानंतकोट्यंशो विश्वमोहनः ॥

Lord Shiva says: "Those of the form of rays which are a croreth of a croreth of his portion live due to rays of his body which are the nectar of great joy, which are of the nature of highest bliss and intelligence, and which are the only cause of the qualityless Brahman. They say that the lustres of the gem-like moon like nails of his two feet are even the cause of the complete Brahman which is difficult to be understood by the Vedas"

19. Gautamiya Tantra 1.70:

Lord Brahma says: "In this way Lord Krsna, the moonlight of whose toenails is the Impersonal Brahman described in the Vedas, appeared in Vrndavana as the son of Nanda."

Annotation: One may object the authenticity of Gautamiya Tantra. However Bahma Vaivarta MahaPurana, Krishna Janma Khanda, 133.23-26 mentions Gautamiya Tantra by name and describes it as a Samhita in glorification of Krishna. In his Brahma samhita commentary, Sri Jiva Goswami quotes the Gautamiya tantra many times. Rupa Goswami quotes it many times in Bhatki Rasamrta Sindhu, Sanatana Goswami in Brhad Bhagavatamrita, etc. Moreover, 3 verses from this Tantra appeared in Chaitanya Caritamrita; in Adi-lila 03.104), Adi-lila 04.083, & Madhya-lila 23.068.

20. Gautamiya Tantra 1.87:

Sri Maha-Visnu said: "The foolish people do not understand the eternal truth of Lord Krsna, the moonlight of whose toes is

the impersonal Brahman described in the Vedas."

21. Gautamiya Tantra 1.209:

"From Lord Krishna's toenails comes a moonlight that the Vedas call the impersonal Brahman"

22. Mahabharat, Harivamsa Parva, 2.114.9:

ब्रह्म तेजोमयं दिव्यं महद् यद् दृष्टवानसि ।

अहं स भरतश्रेष्ठ मत्तेजस्तत् सनातनम् ॥

Lord Krishna says: "O the best among bharatas (arjuna) the transcendental effulgence of mine you saw is Brahman. That is my eternal effulgence."

Annotation: The above verse from Mahabharata was also quoted by Sri Parashar Bhatta from the 11-12th century, in his Vishnu Sahasranaam's commentary, while explaining the name "kshetrajna" (16th name in VishnuSahasranam). He was the son of Kuresha who in turn was the direct disciple of Sri Ramanujacharya. Here's how Desiraju Hanumanta Rao translated the verse: "O the best among bharatas (arjuna!) The great and most superior brahma splendor you saw, is me. That is my eternal splendor." Here's how Manmatha Nath translated the verse: "O foremost of Bharatas, the great divine effulgence which you saw there is nothing but me full of Brahma effulgence. That is my eternal effulgent energy."

23. Brahma Purana 57.17:

कृष्णाङ्गसंभूतं ब्रह्मतेजोमयं परम्।

"The effulgent Brahman emanates from the body of Lord Krishna."

24. Agni purana 216.7-9:

तज्ज्योतिर्भगवान् विष्णुर्जगज्जन्मादिकारणं ॥

शिवं केचित्पठन्ति स्म शक्तिरूपं पठन्ति च ।

केचित्सूर्यङ्केचिदग्निं वेदगा अग्निहोत्रिणः ॥

कायान् प्राणांस्तथैव चेति ज..अग्न्यादिरूपो विष्णुर्हि वेदादौ ब्रह्म गीयते ।

Agni says: "That effulgence of Lord Vishnu is the cause of origin of the universe. Some say Shiva, some say a form of goddess, some Sun and some such as those learned in the scriptures and those propitiating fire, say Agni-dev. (But) Lord Vishnu (alone) of the form of fire etc. is praised in the scriptures as the brahman. That most exalted place of lord Visnu is known to be that of lord Savita (Sun)."

25. Srimad Bhagavatam 12.3.32:

वेदाः पाषण्डदूषिताः।

"In Kali Yuga the Vedas will be contaminated by the misinterpretations of the pāṣaṇḍis."

Annotation: Who are these pāṣaṇḍis? Srimad Bhagavatam answers that it would be the followers of Adi-shankaracarya:

26. Srimad Bhagavatam 4.2.28:

भवव्रतधरा ये च ये च तान्समनुव्रताः ।

पाषण्डिनस्ते भवन्तु सच्छास्त्रपरिपन्थिनः ॥

Bhrgu curses Lord Shiva: "One who takes a vow to satisfy Lord Śiva or who follows such principles will certainly become a pāṣaṇḍa and be diverted from transcendental scriptural injunctions."

Annotation: Bhrgu had cursed the followers of Lord Shiva to become 'pāṣaṇḍas'. Needless to say, Adi-shankaracarya was the incarnation of Lord Shiva. Its next verse also relates to the left-hand path followers of Shiva, who Indulge into illicit activities.

27. Srimad Bhagavatam 4.9.10-11:

या निर्वृतिस्तनुभृतां तव पादपद्म ध्यानाद्भवज्जनकथाश्रवणेन वा स्यात् । सा ब्रह्मणि
स्वमहिमन्यपि नाथ मा भूत् किं त्वन्तकासिलुलितात्पततां विमानात् ॥ भक्तिं मुहुः
प्रवहतां त्वयि मे प्रसङ्गो भूयादनन्त महताममलाशयानाम् ।
येनाज्जसोल्बणमुरुव्यसनं भवाब्धिं नेष्ये भवद्गुणकथामृतपानमतः ॥

"My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmānanda, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme."

Annotation: Here it is clearly said that the transcendental bliss derived from love, or bhakti, cannot be compared to the third class brahmānanda, or the impersonal conception of transcendental bliss derived by merging into the Absolute. For this, one is suggested to definitely read the following article: [Love is the ultimate reality, essence of Gaudiya Vaishnav philosophy](#).

Gita Press Translation: "The bliss which is enjoyed by embodied souls through meditation on Your lotus-feet or by hearing the stories of Your devotees is not found even in Brahma (the Absolute), who is blissful in essence."

Motilal Banarsidass Translation: “Oh Lord! The bliss that embodied beings enjoy from meditating upon your lotus-like feet, or from listening to the stories of your devotees, is not available in the Brahman who is essentially blissful.”

28. Chandogya Upanishad 8.12.3:

स तत्र पर्येति जक्षत्कीडन्नममाणः ॥

"Having left his body and attaining liberation, in the spritual world the jīva moves freely, laughs, plays and enjoys."

29. Srimad Bhagavatam 9.9.49:

यत् तद् ब्रह्म परं सूक्ष्ममशून्यं शून्यकल्पितम् ।

भगवान् वासुदेवेति यं गृणन्ति हि सात्वताः ॥

"The Supreme Personality of Godhead, Lord Kṛṣṇa, is extremely difficult to understand for unintelligent men who accept Him as impersonal or void, which He is not. The Lord is therefore understood and sung about by pure devotees."

Annotation: The conception of God in Mayavad is just a step back from making it shunya, or void. The ultimate reality of the Mayavadis, is no better than Shunya when he is, according to them, already formless, attributeless, nameless, shapeless, odourless, & colourless. In this regard, the thousand names of Lord Vishnu as found in the Mahabharat, known as the Vishnu sahasranaam, its 79nd verse or the 743rd name lists 'shunya' as one of the names of the Lord, to which, Sri Adi Sankara in his commentary says that the Lord is attributeless & formless Bramhan, hence it is appropriate to call him Shunyah.

Sri Vishwesha Tirtha Swami in his work "Sriman Nyāya-suddhāsāra", Part 1, page no. 229, explains: “There is a lot of similarity between Shunyavāda [Buddhism] and Māyāvāda of Sri Shankaracharya. Sri

Madhvacharya has proved that there is no difference in principle between the two. According to Shunyavāda the world is superimposed on Shunya. 'Samvriti' is the cause for this superimposition. Shunya alone is absolute truth. The empirical transaction takes place because this world is real because of 'samvriti'. This is the theory of 'Shunyavāda'. According to Advaita, Brahman alone is the absolute reality. The world, which is superimposed on Brahman, has an empirical reality. The avidya is the root cause for this superimposition. Between these two theories the differences are only in names. But essentially there is no difference. Even Bouddhas described Shunya as "nirguna" and "nirvishesha", just as the Brahman of the Advaitin-s.”

30. Srimad Bhagavatam 11.5.38-40:

कृतादिषु प्रजा राजन् कलाविच्छन्ति सम्भवम् ।

कलौ खलु भविष्यन्ति नारायणपरायणाः ।

क्वचित् क्वचिन्महाराज द्रविडेषु च भूरिशः ॥

ताम्रपर्णी नदी यत्र कृतमाला पयस्विनी ।

कावेरी च महापुण्या प्रतीची च महानदी ॥

ये पिबन्ति जलं तासां मनुजा मनुजेश्वर ।

प्रायो भक्ता भगवति वासुदेवेऽमलाशयाः ॥

"My dear King, the inhabitants of Satya-yuga and other ages eagerly desire to take birth in this Age of Kali, since in this age there will be many devotees of the Supreme Lord, Nārāyaṇa.

These devotees will appear in various places but will be especially numerous in South India. O master of men, in the Age of Kali those persons who drink the waters of the holy rivers of Draviḍa-deśa, such as the Tāmraparṇī, Kṛtamālā,

Payasvinī, the extremely pious Kāverī and the Pratiṇī Mahānadī, will almost all be purehearted devotees of the Supreme Personality of Godhead, Vāsudeva."

Annotation: Many important acaryas such as Ramanujacarya, Madhvacarya, Visnu Svami and Nimbarka – advented themselves in these South Indian/Dravida provinces. The above verse thus predicts many of the Vaishnav Sampradays who utterly rejected Advaita Vedanta.

31. Agni Purana:

जीवधमानीश्वरैक्यं वा द्वंद्वमोही स उच्यते ॥

"One who sees oneness between Jiva and the Lord is said to be bewildered by delusion."

Annotation: The above verse from Agni Purana was quoted by Sri Madhvacarya in his commentary on Bhagavad-gita's 7th chapter, verses 27-28-29. However, because they are untraceable, the Mayavadis may claim they are not authorized. But for an all Indian famous Vedantin, ardent opposer of Advaita, quoting hundreds of self-invented verses, falsely attributing them to certain Puranas, and yet being unnoticed, not only in his lifetime but for centuries, this is not a reasonable argument but lame excuse.

It is not Sri Madhva alone who's many quotations are not found in the available Puranas. Renowned Indologist Sures Chandra Banerji in his book "Studies in the Maha-Puranas" page no. 25, explicitly states: "None of the many verses from the Brahmanda [Purana] quoted by Hemadri (13th cent.) in his Caturvarga-Cintamani occurs in the extant Brahmanda Purana. This naturally raises the suspicion that the present Purana is, to a great extent, different from the genuine Brahmanda Purana. The contents of the extant Brahmanda Purana (also] do not accord well with what is stated about them] in the Matsya Purana." Further he says, page no. 30: "The contents of the extant Garuda do not tally with those mentioned in the Matsya, Skanda, and Agni [Puranas]. Not a single one of the many verses attributed to the Garuda by early writers like Madhvācārya, Devanabhaṭṭa, Hemadri, Mādhavācārya, Sulapani, etc., is found in the present version."

32. Madhucbhanda Smriti:

ऐक्यं चापि प्रतिविम्ब्येन विष्णोर्जी वस्यैतद्विद्मद्विषयो वदन्ति इति ॥

"The reason for it is said to be one with the Lord is only because Jiva is a reflection of the Lord".

Annotation: The above verse from Madhucbhanda Smriti was quoted by Sri Madhvacarya in his commentary on Bhagavad-gita 13.24.

33. Padma Purana:

"All this is spoken as Brahman, because all being His emanation and subservient to Him. Not because of its oneness or likeness. All that is, is subservient to You and all comes to be because of You. The sages speak so, not because all of them bear similarity to you."

Annotation: The above verse from Padma Purana was quoted by Sri Madhvacarya in his commentary on Bhagavad-gita 4.24.

34. Brahma-vaivarta Purana:

येऽतिमानेन मन्यन्ते परमेशोऽहमित्यपि । मिथ्या जगदिदं सर्वं भ्रमजत्वान्न तिष्ठति ।
मिथ्यात्वान्नेश्वरोऽस्यास्ति परेभ्यो न च जायते । स्वस्मिन्नपि तथाऽन्यस्मिन्
नियन्ताऽन्य इतीरिते । प्रद्विषन्त्यसुरास्ते तु सर्वे यान्त्यधरं तमः ।
अयोग्येशत्वकामाच्च लोभाच्चात्मसमर्पणे । तच्चवेदिषु कोपाच्च तमस्तेषां न दुर्लभम्
। अक्षगमानुमानां च स्वोक्तेरपि विरोधिनः । यस्मात् तेऽतोऽसुरा ज्ञेया एवमन्येऽपि
तादृशाः । ये तु विष्णुं परं ज्ञात्वा यजन्तेऽनन्यदेवताः । प्रत्यक्षाद्यविसंवादिज्ञानादेव
विमुक्तिगाः इति ब्रह्मवैवर्ते ॥

"Those who think that "I am the Supreme Lord" or who considers this world to have been established as nothing but as an illusion and (further) since the world is an illusion there

is no Lord to organize it, or no one has created it, or who despises if informed that both ourselves and others are controlled by the Supreme Lord, all these, verily, are demonic and will attain the world of darkness. The unworthy Jivas, who assume no difference between them and the Supreme Lord, who do not surrender their selves to Him showing undue desire or poverty of intellect and hatred towards worthy souls, for them the world of darkness is not impossible. Contradicting direct perception and authority of the Vedas, those who speak this world to be illusion are assuredly asuras. The men of wisdom, who knowing Sri Vishnu as the Supreme Lord and being men of wisdom propitiate no other divine beings, such ones become eligible for deliverance."

Annotation: The above verse from Brahma-vaivarta was quoted Sri Madhvacarya in his commentary on Bhagavad-gita's 16th chapter, verses 18-20.

35. Narada Purana:

"Your Supreme state, known as kaivalya, cannot be attained even by Brahma, Rudra and other gods"

Annotation: The above verse from Narada Purana was quoted by Sri Madhvacarya in his commentary on Bhagavad-gita 2.50. The purport of this statement is that although the impersonalists may attain Kaivalya moksha, or impersonal liberation, they don't literally happen to loose their individuality & become one with the existence of Brahman, although the impersonalists may desire and imagine themselves to be one with God.

36. Bhagavata Tantra:

"The Lord is no lord (Vishnu isn't supreme), the world is unreal (Mayavaad), the preceptor is not venerable; these and other statements like these as well as arguments opposed to the

doctrines of Scripture should, with the help of various authorities, be clearly understood as false by those who respect the authority of Scripture. When contradictory statements occur in the Vedas and in the works that follow in the footsteps of the Vedas, one statement is to be interpreted differently from what it may seem to convey, so as to reconcile it with the statements of which the meaning is otherwise determined. In the case of other statements the inconsistency is to be held to arise from a purpose of concealing what is true, or from misapprehension of things. (Bhagavata Tantra)."

Annotation: The above verse from Bhagavata Tantra was quoted by Sri Madhvacarya in his commentary on Vedanta Sutra 2.1.18-20.

37. Rig Veda 1.22.20:

तद्वर्णो परमं पदं

"Vishnu's abode is the highest."

38. Bhagavad-gita 2.12:

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव नभविष्यामः सर्वे वयमतः परम् ॥

Lord Krishna says: "Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be."

Annotation: Srila Prabhupada explains, the Mayavadi theory that after liberation the individual soul, separated by the covering of maya, or illusion, will merge into the impersonal Brahman and lose its individual existence is not supported herein by Lord Krishna, the supreme authority. Nor is the theory that we only think of individuality

in the conditioned state supported herein. Krishna clearly says herein that in the future also the individuality of the Lord and others, as it is confirmed in the Upanishads, will continue eternally. If individuality were not a fact, then Krishna would not have stressed it so much – even for the future. The Mayavadi argues that the plurality mentioned in this verse is conventional and that it refers to the body. But the entire context of this verse is to condemn bodily conception, even just previous to this verse (BG 2.11), and after it (BG 2.13). After condemning the bodily conception of the living entities, how was it possible for Krishn to place a conventional proposition on the body again?

39. Bhagavad-gita 12.1-2:

Arjuna inquired: "Which are considered to be more perfect, those who are always properly engaged in Your devotional service or those who worship the impersonal Brahman, the unmanifested?"

The Supreme Personality of Godhead said: "Those who fix their minds on My personal form and are always engaged in worshipping Me with great and transcendental faith are considered by Me to be most perfect."

Annotation: Translation by Adi-shankaracarya; Arjuna said: "Those devotees who, being thus ever dedicated, meditate on You, and those again who meditate on the immutable, the unmanifested, of them, who are the best experiencers of yoga?" The Blessed Lord said: "Those who meditate on Me by fixing their minds on Me with steadfast devotion and being endowed with supreme faith, they are considered to be the most perfect yogis according to Me."

40. Bhagavad Gita 14.27:

ब्रह्मणो हि प्रतिष्ठाहम

Krishna says: "And I am the basis of Brahman."

Annotation: The phrase "brahmaṇo hi pratiṣṭhāham" is self explanatory. The sanskrit text is extremely clear in its message. The impersonalists as usually with their word jugglery expertise do their reinterpretation to this, to which we are least bothered. There has been direct scriptural evidences in this article showing that Brahman is the bodily effulgence of the Lord, which leaves absolutely no room of word juggling for the impersonalist.

41. Bhagavad-gita 16.8:

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥

"The demons say that this world is unreal, with no foundation, no God in control. They say it is produced of sex desire and has no cause other than lust."

Annotation: The doctrine of falsity of the world is the very central belief of Advaita Vedanta, declaring the world as *asat* & *mithya*, i.e. unreal or false. Krishna responded here, "*asatyam apratiṣṭham te jagad*", this doctrine is of the "*āsurāḥ*". To this the Mayavadis argue, that based on the context of this statement, it is referring the materialists and not Advaitins. In response, no doubt that the verse in its entirety is mainly targeting the materialists, but not the materialists alone. The objection is weak for it has assumed out of thin air that Krishna is only targeting a specific doctrine in the verse. Sri Madhvacharya in his commentary on the Rig Veda quotes Skanda Purana: "Mahabharata has atleast ten meanings and Vishnu Sashranama has at least 100 meanings for each word." Needless to say, Bhagavad-gita is a part of Mahabharata. This verse from Skanda Purana was however not needed to be quoted."

Further, to clear the doubt yet even more, Lord Krishna just eight verses later again attacked Advaita Vedanta:

42. Bhagavad-Gītā 16.14:

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥

"...The demoniac person thinks, 'I am God (Īśvaro 'ham)'"

Annotation: Lord Krishna after refuting the doctrine of falsity of the world just eight verses earlier to this, now again points out that the mentality of 'Īśvaro'ham' is also demoniac. Śrī Ādi Śankarācārya himself in his Upadeśasahasrī 2.3.1 & 2.10.8 had said "Īśvaraḥ aham". While the phrase 'aham brahmāsmi' is well known in religious circles, meaning "I am God".

43. Muṇḍaka Upaniṣad 3.1.3:

पुरुषं ब्रह्मयोनिम् ।

"Purusam is the source of Brahman."

Annotation: One may try reinterpreting "Brahma" as to referring Lord Brahma, but although both would be considered correct, the verse mentions ब्रह्म (Brahma) and not ब्रह्मा (Brahmā), thus there's no evidence to say it is referring Lord Brahma. Nor is there any reason whatsoever to say it can't refer the impersonal Brahman. The context verily again proves it is talking of the impersonal Brahman, for just three verses later it says:

44. Muṇḍaka Upaniṣad 3.1.7:

तद्विव्यमचिन्त्यरूपं

"He has an inconceivable form"

Annotation: The phrase "tad divyam acintya rūpaṃ" is self explanatory and leaves no room of doubt. The verse appears in the exact context of the previous verse thus adds far more weight, and discards any reinterpretation jugglery of the Mayavadis.

45. Muṇḍaka Upanishad 3.2.8:

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय । तथा
विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥

"As the flowing rivers, whose home is the sea, when reaching the sea, become invisible, but do not lose their substance or individuality, so the wise, without losing his individuality, goes to the Divine Person who is Greater than the great."

Annotation: Word to word translation according to the commentary of Śrīpād Madhvācārya:

yathā—as; nadyaḥ—the rivers; syandamānāḥ—flowing; samudre—in the sea; astam—the end, become invisible; gacchanti—go; nāma-rūpe—the name and form, The distinctive individuality, the substance; avihāya—not leaving, not losing; tathā—so; vidvān—the wise; nāmarūpāt—from name and form, from his distinct individuality; vimuktaḥ—not freed, vi has the force of "not" as in vi-priya, not pleasant; parāt—than the great; param—the greater; puruṣam—the Puruṣa, the Person. upaiti—reaches, goes; divyam—the divine, the wonderful.

Commentary of Śrī Madhvācārya: “It is only to ordinary perception that the name and form are lost. They do not know what particles belonged to them, in that vastness of the sea, but the Vāyu knows every particle of water that constituted the river, and separates it from the ocean, and rains it back in the form of cloud. The word vimukta means "not losing". The force of the particle "vi" is that of negation, as vipriya means non-pleasant. The word is "avihaya" in the text The 'अ' is elided by sandhi. The name and form are never lost actually, even in mukti, as says a scripture's text "Unending verily is the name.”

46. Skanda Purana:

"Some water poured together with another quantity of water only becomes mingled with it; but it does not become this or that; because there is seen the increase of volume. So the soul too, though said to be in a state of non duality from Brahman, does not, however, become absolutely the Lord Himself ; for there exist the attributes of absolute independence, wisdom, etc., which differentiate Brahman from the soul."

Annotation: The above verse from Skanda Purana was quoted by Sri Madhvacharya in his commentary on the Vedanta Sutra 2.1.14

47. Katha Upanishad 4.15:

यथोदकं शुद्धे शुद्धमासितं तादृगेव भवति ।

एवं मुनेर्विजानत आत्मा भवति गौतम ॥

"As pure water poured into pure water becomes like that, O Gautama, so the Ātma of the Muni, who knows, becomes like that (with Brahman)."

Annotation: The liberated Jiva becomes similar to Brahman, but not Brahman itself. The word 'तादृक्' means "similar to" or "like", and the first line mentions 'taadrgeva', taadrk means similar; eva means only.

48. Vishnu Purana 2.14.27:

परमात्मात्मनोर्योगः परमार्थ इतीर्यते । मिथ्यैतदन्यद् द्रव्यं हि नैति तद्रव्यतां यतः ॥

"Union of self with supreme spirit is said to be the great end of all; but this is false; for one substance cannot become substantially another."

49. Katha Upanishad 1.3.11:

महतः परमव्यक्तमव्यक्तात्पुरुषः परः । पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥

"The Impersonal Brahman is superior to the material aggregate (the Mahat Tattva); the Personality of Godhead is superior to the Impersonal – nothing is superior than the Personality of Godhead. He is the Ultimate Entity – the Supreme Destination."

Annotation: One may try to reinterpret the term 'avyakta', which here means the unmanifested, i.e. impersonal Brahman. However the context rules out any such attempt. Just three verses previous to this, i.e. Katha Upanishad 1.3.8, it was declared, "tadviṣṇoḥ paramaṁ padam", the supreme destination is of Vishnu. Katha Upanishad 1.2.15 had stated that all of the Vedas together describe this same destination (sarve vedā yatpadamāmananti).

50. Katha Upanishad 1.2.8:

अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान्

"Nor is there any possibility of progress for one who learns from someone who thinks himself nondifferent from the Lord (Mayavadi)."

Annotation: 'Gatiratra nasti' means there's no development, travel, motion, or progress. This is agreed by both, i.e. Sri Shankaracarya and Sri Madhvacharya. Adi-shankara interprets the word 'अनन्य' into meaning one who does not differentiate between himself and the Lord. Shankara makes "Gatiratra Nasti" as meaning there's no travel towards the material world, i.e. Samsara. But the verse in its entirety, which hasn't been quoted here, says that the atman cannot easily be known through (1) a less learned Guru (2) Mayavadi (3) and arguments. Adi Shankaracarya slipped a line in the middle and says how one 'can' know Atman, i.e. Mayavadi. The context is totally contradicting his interpretation. Thus Shankara stands refuted.

51. Chandogya Upanishad 6.9.4:

Atat Tvam Asi

"You are not Brahman"

Annotation: This is actually hilarious, for the very mahavakya of Sri Adi-shankara has been utterly destroyed by Sri Madhva. People usually use it to mean "You are That (Brahman)". Although that is a correct interpretation too, it yet doesn't imply we are Brahman. But it can also mean, "You are NOT that". Tat Tvam asi has been interpreted by Madhvacarya as Atat Tvam Asi, Meaning, "You are NOT that (Brahman)". Yes, complete opposite of what Shankara said. The original reading goes this way: सा अत्मातत्त्वमसि (Sa Atmatvam Asi). "Sa atmaa-tat tvam asi" can also be split as "Sa atma-atat tvam asi". It is allowed to read it either way. Hence, this can be read as both tat tvam asi and atat tvam asi. There's no bearing upon the reader to read it only one way and not as the other. One can read it based on the way the context presents it. And mind you, there is no grammatical violation in reading it either way. Just because it is generally read as tat tvam asi does not forbid people from reading it otherwise.

Followers of Shankaracarya often criticized Madhvacarya's interpretation, but they couldn't point out the grammatical error, they only argued from the perspective of context. Which again was well refuted by followers of Madhvacarya. It is interesting to note, similar interpretation has been done elsewhere by Adi Shankaracarya himself, where he interprets sambhūt as asambhūt. Shankaracarya in his Iso Upanishad, 14th verse's commentary says: "It is to be noted that in "sambhūtim ca vināśum ca" there is a presentation by omission of the letter "a" (before sambhūti) which should be asambhūti in conformity with the mention of the fruit, viz absorption in Prakṛti (i.e. asambhūti)."

Another factor that establishes the authenticity of Madhvacarya's interpretation over Advaitin interpretation, is that a scripture named Sama Samhita mentions Atat Tvam Asi. Sama Samhita says: सारत्वात्

“स” इति प्रोक्तो जनत्वाद “य” इतीरितः सर्वस्येष्ट “इत्येष”, मानानाम अणकोणिमा तत तंत्रत्वाद “ऐतदात्म्यम” स सत्यः साधुरूपतः “तत्” तते पूर्णतश् “चात्मा”, सादनात “स” इतीरितः अतत्वमसि पुत्रेति य उक्तो गौतमेन तु ॥ अतत्वमसि पुत्रेति य उक्तो गौतमेन तु ॥

“Sri Gautama repeats nine times to his son the phrase Atat Tvam Asi, thou art not that, O Son, giving illustrations showing that the Lord Keshava is separate from Jiva.”

Stalwart acaryas of olden times such as Sripad Jayatirtha in his commentary on “Tattvadyota” has quoted the same above quoted Sama Samhita’s verse, adding credibility to it. To mention a few more, Sri Hulagi Srinathacharya In his work called “Dvaitadyumani” has also quoted the verse. Sripad Anantabhatta, though not confirmed, has also quoted the verse in his commentary on Chandogya Upanishad.

52. Saura Upa-Purana 40.17:

तेन तुल्यो यदा विष्णुर्ब्रह्मा वा यदि गद्यते । षष्टिवर्षसहस्राणि विष्टायां जायते कृमिः

॥

"Those who propagate non difference between Shiva, Vishnu, & Brahma, deserve taking birth as a poop worm in feces for 60 thousand years."

53. Narsimha Purana 64.77-80:

शास्त्रेषु कथिता विष्णोर्लोकव्यामोहकारकाः। एकं यदि भवेच्छास्त्रं ज्ञानं निःसंशयं भवेत् ॥ बहुत्वादिह शास्त्राणां ज्ञानतत्त्वं सुदुर्लभम् । आलोड्य सर्वशास्त्राणि विचार्य च पुनः पुनः ॥ इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा व्यामोहकान्सर्वान् तस्माच्छास्त्रार्थं त्यक्त्वा विस्तरान् ॥ अनन्यचेता ध्यायस्व नारायणमतन्द्रितः एवं ज्ञात्वा तु सततं देवदेवं तमव्ययम् ॥

"If there would have been one scripture, all could known the exact knowledge. But there are many number of scriptures and each scripture & acquiring knowledge has become difficult. But by scrutinizingly reviewing all the revealed

scriptures and judging them again and again, it is concluded that Lord Narayana is the Supreme Absolute Truth, and thus

He alone should be worshipped. Leave aside all the other process of expanding the meaning of the various scriptures ,which simply bewilder the people. With one pointed devotion, always meditate on the Lord Narayana."

54. Shatapatha Brāhmana, Khanda 14, Adhyāy 6:

य आत्मनि तिष्ठन् आत्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरं य आत्मानमन्तरो
यमयति स त आत्मान्तर्याम्यमृतः ।

"The one who is established in the Aatma, distinct from the Aatma, whom the Aatma is unaware of, whose body is the Aatma and distinctly controls the Aatma from within — He is your Antaryaami and Immortal Ruler, know Him."

Annotation: The above mentions the Ātma and Paramātmā as two separate entities. The word 'antara' literally means "distinct" or "interior," depending on the context. In this context, its interpretation are "distinct" is more suitable, since the word 'Ātma' is in panchami-vibhakti, a form of words in Sanskrit, used to compare two different entities. The first word 'Ātmani' literally means "in the Ātma," which is in saptami-vibhakti, signifying location. It doesn't make sense why the same mantra would again say "the Ātma's interior". At the end, the mantra says, 'ātmānam antaro yamayati', where again the meaning of antara as "distinct" or "discrete" is more suitable. It talks about how unknown to the soul, Bhagavān controls us. The reason ātma is said to be the body of Paramātmā is because a body is something that is under the control of the soul. As Paramātmā controls us, we are His bodies.

55. Narasimha Purana 64.63 & 67- 68:

नारायणः परं ब्रह्म तत्त्वं नारायणः परं। नारायणः परं ज्योतिरात्मा नारायणः परः॥
यो नित्यं ध्यायते देवं नारायणमनन्यथीः एतज् ज्ञानं वरं नातो योगश्चैव परस्तथा ॥
परस्परविरुद्धार्थः किमन्येः शास्त्रविस्तरैः । बहवोऽपि यथामार्गा विशत्येकं महत्पुरुम्
॥ तथा ज्ञानानि सर्वाणि प्रविशन्ति तमीश्वरम्

"Nārāyaṇa is the Parabrahma, he is the supreme element, the supreme effulgence and the supreme soul. Concentration on Nārāyaṇa is the supreme knowledge and no Yoga is greater than it. What use is to go over the other scriptures that give contradictory meanings. As a number of ways ultimately lead to a city, the knowledge vested in various scriptures finally enter into Nārāyaṇa."

56. Varaha Purana 90.1-3:

धरण्युवाच । परमात्मा शिवः पुण्य इति केचिद् भवं विदुः । अपरे हरिमीशानमिति
केचिच्चतुर्मुखम् ॥ एतेषां कतमो देवः परः को वाऽथवाऽपरः । एतद्देव ममाचक्ष्व परं
कौतूहलं विभो ॥ श्रीवराह उवाच । परो नारायणो देवस्तस्माज्जातश्चतुर्मुखः ।
तस्माद् रुद्रोऽभवद् देवि स च सर्वज्ञतां गतः ॥

Goddess Earth: "Some consider the holy Siva, some Vishnu and others Brahma as the supreme being. I have great curiosity to know who among these is superior and who inferior. Please enlighten me." Varaha replied: "O goddess, Nārāyaṇa is the supreme god. Then is Brahma who arose from him. From Brahma arose Rudra the omniscient."

57. Maha-Upanishad, verse 1:

एको ह वै नारायण आसीत्। न ब्रह्मा न ईशानो

"Only Narayana was there. Not Brahma, nor Shiva."

Annotation: This verse is one of the the most renowned Vedic statement, quoted by Sri Ramanujacharya from the 12th century in his Vedanta Sutra commentary, & Vedartha Sangraha, Srivatya Varadacharya from the 12th century in his Tattva Nirnayam, Sri Madhvacharya in his commentary on the Vedanta Sutras & Vishnu Tattva Nirnaya, Sri Vedanta Desikan in his commentary on Isavasya Upanishad, Gauda Brahmananda Saraswati in his Laghu Chandrika, Sri Jiva Goswami in his Bhagavat Sandarbha & Paramatma Sandharbha, Pillai Lokacharya in his Mumukshupadhi, Srila Vishwanath Chakrawarti Thakur in his commentary on the Bhagavad-gita, Sri Jayatirtha in his commentary on Anuvakhyana of Sri Madhvacharya, 2.2.253-257. Lastly, and most importantly, it was quoted by the greatest successor of Shankara's lineage, Sri Madhusudan Saraswati himself in his Advaita Siddhi, page no. 742.

58. Brahma-vaivarta Purana 1.1.4:

वन्दे कृष्णं गुणातीतं परं ब्रह्माच्युतं यतः॥

आविर्बभूवुः प्रकृतिब्रह्मविष्णुशिवादयः॥

"I offer obeisances to Lord Krishna, who is beyond the three modes of material nature Lord Krishna is the supreme Brahman. From him, have appeared Lord Brahma, Vishnu, & Shiva and the entire material world."

59. Linga Purana, Uttar Bhaga, 1.7-8:

य एकः पुरुषः श्रेष्ठः परमात्मा जनार्दन ।

यस्माद्ब्रह्मा ततः सर्वं समाश्रित्यैव मुच्यते ॥

"Lord Krishna is the only purusha, excellent being and highest soul (paramatma). Lord Brahma and all deities are born from him."

60. Vishnu Dharmottara Purana 26.13:

yathācyutas tvam parataḥ parasmāt sa brahmabhūtāt parataḥ
parātmā

"Krishna who is known as Acyuta, the Paramātmā, is superior to all others, he is superior to the impersonal Brahman."

61. Sanat-kumar Samhita, verses 154-156:

Lord Krishna says: "O sinless one, the Upaniṣads, which form the crown of all the Vedas, sometimes say that I am formless, without qualities, all- pervading, inactive, and greater than the greatest. Of all My qualities, not a single one is made of matter. My qualities are all limitless and eternal. No one can understand them perfectly or completely. That is why the Vedic literatures sometimes say I have no qualities. O Śiva, My form cannot be seen by material eyes. That is why the Vedas sometimes say I am formless."

62. Brahma Purana:

"The Lord is said to be of no name because He is not fully comprehended, and of no colour for He is not contaminated by the elements (matter)."

Annotation: The above verse from Brahma Purana was quoted by Sri Madhvacarya in his commentary on Vedanta Sutra 1.3.41

63. Bhallaveya Shruti:

"The Lord indeed is Most High, absolute, highest in excellence; the soul is of limited power, dependent, humble,"

Annotation: The above verse from Bhallaveya Shruti was quoted by Sri Madhvacarya in his commentary on Vedanta Sutra 1.2.12

64. Paingi Sruti:

"The Lord is real, the soul is real, their distinction is real, real is their distinction, real is their distinction, the Lord is not to be pleased is not to be pleased, not to be pleased (at all) by those who deny the reality of this distinction."

Annotation: The above verse from Paingini Shruti was quoted by Sri Madhvacarya in his commentary on Vedanta Sutra 1.2.12, again.

65. Kurma Purana:

"The Lord is immeasurable, and terms like 'the perfect Brahman,' 'the perfectly blissful,' etc., denote Vishnu only and to no other they can possibly be applied."

Annotation: The above verse from Kurma Purana was quoted by Sri Madhvacarya in his commentary on Vedanta Sutra 2.3.23

66. Kausika Sruti:

"The Supreme Lord is absolutely separate from the whole class of souls; for He is inconceivable, exalted far above the souls, most high, perfect in excellences and He is eternally blessed, while from that Lord this soul has to seek release from bondage."

Annotation: The above verse from Kausika Shruti was quoted by Sri Madhvacarya in his commentary on Vedanta Sutra 2.3.28

67. Bhavishyat Purana:

"The souls are separate, the perfect Lord is separate, still
owing to the similarity

of intelligent nature, they are spoken of as Brahman in the
various Scriptural disquisitions."

Annotation: The above verse Bhavishyat Purana was quoted by Sri
Madhvacarya in his commentary on Vedanta Sutra 2.3.29

68. Kashyana Shruti:

"Different is the Lord and different is the soul."

Annotation: The above verse Kashyana Shruti was quoted by Sri
Madhvacarya in his commentary on Vedanta Sutra 2.3.43

69. Varaha Purana:

"As Hari is spoken of as son, brother, friend, master and in ever
so many ways, by Scripture, the soul is for this reason
considered part of Him; and for the reason that the Lord is
sung as separate as well as not-separate from the soul, the
latter is said to be the part of the Lord. The separateness and
non-separateness therefore ought not to be understood
literally (in the primary sense)."

Annotation: The above verse from Varaha Purana was quoted by Sri
Madhvacarya in his commentary on Vedanta Sutra 2.3.43

70. Ramcharitmanas, Uttara-Khanda:

तेइ अभेदबादी ग्यानी नर देखा मैं चरित्र कलिजुग कर ॥ आपु गए अरु तिन्हहू
घालहिं । जे कहूँ सत मारग प्रतिपालहिं ॥

"The gyānis call themselves non different from Brahman, such is the practice I have seen in every Kali age. Doomed themselves, such people bring ruin even to those rare souls who tread the path of virtue."

Annotation: Ramcharitmanas is not exactly a scripture but a compilation, but because the Mayavadis seem to quote it, therefore, it was quoted here & not otherwise. The above verse appears in page no. 1072 of the english edition by Gita Press.

71. Padma Purana 6.194.55-57:

श्रीमद्भागवतालापो ज्ञानयज्ञः शुकोदितः भक्तिज्ञानविरागाणां सुखदः प्रतिभाति नः
कलिदोषा इमे सर्वे श्रीमद्भागवत ध्वनेः प्रभीताः प्रलयायंते सिंहशब्दादृका इव
ज्ञानवैराग्यसंयुक्ता भक्तिः प्रेमरसावहा प्रतिगेहं प्रतिजनं सुखक्रीडां करिष्यति

"All these sins of Kali, afraid of the sound of Srimad Bhagavata Purana, run away like wolves at the roar of lion. Bhakti, along with Jnana and Vairagya, producing the feeling of joy in each house, in each person, will sport happily."

Annotation: The entire chapter is dedicated to glorify Bhagavata Purana. It predicts that Bhagavata Purana along with the Bhakti movement, not any other Bhakti but towards Lord Krishna, will spread in the entire world in the age of Kali, which is ISKCON!

72. Padma Purana, 6.194.13-16:

तथापि चिंतां मुंचत्वमुपायं चिंतयाम्यहम् कलिना सदृशः कोऽपि युगो नास्ति वरानने
॥ तस्मिंस्त्वां ख्यापयिष्यामि गेहे गेहे जने जने अन्यधर्मास्तिरस्कृत्य पुरस्कृत्य
महोत्सवान् ॥ यदि प्रवर्त्तये न त्वां तदा दासो हरेर्नहि त्वदन्विताश्च ये जीवा भविष्यन्ति
कलाविह ॥ पापिनोऽपि गमिष्यन्ति निर्भया हरिमंदिरम् येषां चित्ते भवेद्भक्तिः सर्वदा
प्रेमरूपिणी ॥

Narada says: "O Bhakti Devi, there is no age like Kali because you will be established in every house and in every heart. Hear my vow. If I do not preach your message, subdue all other religions and make devotional festivals predominant, then I shall not be considered the servant of Lord Hari. In Kali-yuga those people who follow you, even if they are sinful, will attain Lord Krishna's abode without fear."

Annotation: After saying this to Bhakti-devi, Narada tried to awaken her two sons namely Gyana and Vairagya, but he failed to do so. He went worried and meditated on Krishna, and thus a divine voice was heard to him which said:

73. Padma Purana 6.194.34:

गमिष्यति क्षणाद्भक्तिः सर्वतः प्रसरिष्यति

"Bhakti movement will spread everywhere in the world."

Annotation: It's interesting to see the connection of Narada here, actually, hundreds of devotees experienced live i.e. Srila Prabhupada saying his disciples that Narad Muni visits him. Such as reported by Dhanishta devi dasi, Dinadayadri devi dasi, Yamuna devi dasi.

74. Skanda Purana 2.6.3.63-64:

नन्दनन्दनरूपस्तु श्रीशुको भगवानृषिः ॥ श्रीमद्भागवतं तुभ्यं श्रावयिष्यत्यसंशयः ॥
तेन प्राप्स्यसि राजस्त्वं नित्यं धाम ब्रजेशितुः ॥ श्रीभागवतसंचारस्ततो भुवि
भविष्यति ॥

"The great, powerful sage Sri Suka is the very image of the son of Nanda. There is no doubt that he will recite Srimad-Bhagavatam for you. By this, O king, you will attain the eternal abode of the Lord of Vraja. And thenceforth, **Srimad-Bhagavatam will be transmitted throughout the world.**"

Annotation: People with extraordinary confirmation bias may claim all these predictions of ISKCON in the scriptures to be later day additions into the texts, i.e. interpolation. But argument from interpolations can't arise here, as ISKCON is very recent. Padma Purana of Anandashram sanskrit edition as an instance, which was published in 1890s itself, includes all those verses which has ISKCON's prediction, in Uttara Khanda, chapter 190. ISKCON is only a 50+ year old organization, i.e. way after India got independence. Srila Prabhupada first arrived on USA in the year 1965. We had easily developed printing technology and started to print many scriptures in 1880s itself. Interpolations used to happen when there was no such technology. In order to give someone a copy of a scripture, one had to manually pen down the entire scripture again, prepare ink, pen, & heaps of pages. Due to which, very limited number of people used to possess scriptures, thus were prone to Interpolations. A person while penning the scripture for another copy is very much prone for mistakes, resulting into accidental changes, or can even do it intentionally, resulting into interpolations. One can only argue that these interpolations were made way before ISKCON, but would be absurd to argue that such interpolations could be made before ISKCON even existed.

75. Brahma-Vaivarta Purana, Krsna-Janma-Khanda, chap. 129, 49-60:

Ganga Devi said: "O Lord, best of lovers, now that You are going to the supreme abode, Goloka, what will our situation here in this age of Kali?"

The Supreme Personality of Godhead said: "Sinful people will come to you and upon bathing will give you their sins. You must remain like this on earth for 5,000 years of the age of Kali. O Ganga, there will be many devotees worshipping Me by My mantra, and merely by their touch, glance and bathing all those sins will be immediately burnt. They are more dear to Me than My life, who everyday meditate only on Me. The air and fire become pure simply even by their indirect touch. For

10,000 years of kali such devotees of mine will fill the whole planet. After the departure of My devotees there will only be one varna [outcaste]. Devoid of My devotees, the earth will be shackled by kali. Saying this Krishna departed."

Annotation: As predicted by the Lord, ISKCON came just a few decades after 5000 years of Kali passed away. Infact this is far more accurate than one thinks. Srila Prabhupada came exactly or extremely near to the end of 5000 years of Kali Yuga. The date of Kṛṣṇa's departure is February 18, 3102 B.C.E. Srila Prabhupada was born on 1896 AD. If we add 3102 to 1869, we get 4998, and if we add one zero year, we get 4999. Kali-Yuga began on the day of Kṛṣṇa's departure.

From 5000 years subtract 3102, and then subtract 1 zero year (according to ISO 8601), subtract 49 days (January 31 + February 18), and we get 1896 – the year of the appearance of Śrīla Prabhupāda, the beginning of the Golden Age.

76. Padma Purana Uttara Khanda, 228.7-13:

विरजा परमव्योम्नोरंतरंकेवलं स्मृतम् ।

तत्स्थानमुपभोक्तव्यमव्यक्तब्रह्मसेविनाम् । स्वात्मानुभवजानंदसुखदं केवलं पदम् ।

निःश्रेयसं च निर्वाणं कैवल्यं मोक्ष उच्यते । श्रीशांभिभक्तिसेवैकरसभोगविवर्धिताः
तम् ।

तदिच्छन्त्यल्पमतयो मोक्षं सुखविवर्जितम् । महात्मानो महाभागा भगवत्पादसेवकाः
। तद्विष्णोः परमं धाम यांति ब्रह्मसुखप्रदम् । नानाजनपदाकीर्णं वैकुण्ठं तद्धरेः पदम्
। प्राकारैश्च विमानैश्च सौधैरत्ममयैर्वृतम् । तन्मध्ये नगरी दिव्या साऽयोध्येति
प्रकीर्तिता । मणिकांचनचित्राढ्य प्राकारैस्तोरणैर्वृता । चतुर्द्वारसमायुक्ता
रत्नगोपुरसंवृता । चंडादिद्वारपालैश्च कुमुदाद्यैश्च रक्षिता । चंडप्रचंडौ प्राग्द्वार याम्ये
भद्रसुभद्रकौ ॥

"Only the distance between Viraja and the highest heaven is said (to be covered by them). That place should be enjoyed by those who resort to the unmanifest Brahman. That absolute position which gives joy and happiness due to the experience of one's own self is called Niśśreyas, Nirvana, Kaivalya and

Mokṣa. Those who are nourished by the happiness due to their interest in devoutly serving the lotus-like feet of the lord of Śrī, and whose intellect is small, desire mokṣa, void of happiness. (But) the high-souled, noble ones who serve the feet of the lord go to that highest abode of Viṣṇu which gives pleasure (derived) from Brahman. That place of Viṣṇu (called) Vaikuntha is crowded with diverse communities. It is covered with ramparts, splendid rooms and great mansions. In it is a divine city called Ayodhya. It is covered with ramparts rich in gems, gold and pictures, and with portals. It has four gates and is covered with jewelled principal gates. It is protected by door-keepers like Canda and Kumdā. At the eastern gate there are Canda and Pracanda, and at the western there are Bhadra and Subhadra."

77. Padma Purāṇa 6.229.59:

विष्णोरनुचरत्वं हि मोक्षयाहुर्मनीषिणः ॥

"The wise say that being Viṣṇu's servant is called (real) Mokṣa."

78. Mahabharata 318.78-79:

अन्यश्च राजन्नवरस्तथान्यः पञ्चविंशकः ।

तत्स्थानाच्चानुपश्यन्ति एक एवेति साधवः ॥

ते नैतन्नाभिनन्दन्ति पञ्चविंशकमच्युतम् ।

जन्ममृत्युभयाद् भीता योगाः सांख्याश्च काश्यप । षड्विंशमनुपश्यन्तः
शुचयस्तत्परायणाः ॥

"When the person who is twice-born (dvija) sees that he is different from the Supreme Being and that the Supreme Being is different from himself, he becomes free from bondage and will see for ever (Bhagavan who is) the 26th tattva. The

Supreme Being is one, and the jiva who is the 25th tattva is another. Since the Supreme Being is within him (the jiva), good men call them one. The Supreme Being, O king, is different from the jiva, and the jiva, who is the 25th tattva, is different from the 24 tattva. Therefore good men do not consider the jiva, who is the 25th tattva, as being identical with the Supreme Being. So in dread of birth and death they perform, O Kasyapa, karma yoga, acquire thereby purity of mind, and then perform jnana yoga, and then meditate in the supreme being."

Annotation: The above verse is translated by Gita Press as such:

“राजन्! परमात्मा भिन्न है और जीवात्मा भिन्न ; क्योंकि परमात्मा जीवात्मा का आश्रय है; परंतु ज्ञानी संत-महात्मा उन दोनों को एक ही देखते और समझते हैं । कश्यपनन्दन! जन्म और मृत्युके भयसे डरे हुए योग और सांख्यके साधक भगवत्परायण हो शुद्ध भावसे छब्बीसवें तत्त्व परमात्माका दर्शन करते हुए जीवात्मा और परमात्माको एक समझते हैं और इस अभेद-दर्शनका सदा अभिनन्दन ही करते हैं”

Moreover, this verse was also quoted by Sri Vedanta Desikan from the 14th century in his work Srimad Rahasyatrayasara, 22nd chapter. It is also found in BORI's Critical Edition, Shanti Parva, 306.75-76

79. Jayakhya Samhita:

"Just as fire in a ball of red hot iron seems to be one with the iron, though it is really different from it, so the Supreme being pervades the world and is inseparable from it."

Annotation: The above verse from Jayakhya Samhita was quoted by Sri Vedanta Desikan in his Srimad Rahasyatrayasara, 22nd chapter.

80. Srimad Bhagavatam 6.14.5:

मुक्तानामपि सिद्धानां नारायणपरायणः । सुदुर्लभः प्रशान्तात्मा कोटिष्वपि महामुने

"O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."

Annotation: Srila Prabhupada in his purport to the above verse, and again in the fourth chapter of his Nectar Of Devotion, explains the above verse as follows—the most important thing to be noted is that there may be many liberated persons who have merged into the existence of the impersonal Brahman, but a devotee of the Supreme Personality of Godhead, Nārāyaṇa, is very, very rare. Even out of millions of liberated persons, only one is fortunate enough to become a devotee. Śrī Caitanya Mahāprabhu says, *māyāvādī kṛṣṇe aparādhī*. Although the Māyāvādīs, impersonalists, are offenders at the lotus feet of Kṛṣṇa, they may nonetheless be counted among the siddhas, those who have realized the self. They may be considered nearer to spiritual perfection because at least they have realized what spiritual life is. If such a person becomes *nārāyaṇa-parāyaṇa*, a devotee of Lord Nārāyaṇa, he is better than a *jīvan-mukta*.

81. Brihat Brahma Samhita 3.9.32:

na aham kaivalyado rajan paratantrah svabhavatah svatantrah
sarvabhuta atma paramatma ramapatih

Lord Shiva says: "Oh King, I am not the giver of Moksha. By nature I am subservient to Lord Vishnu. Whereas Lord Vishnu is completely independent and the atma (supersoul) of all the living entities."

82. Padma Purana, Uttara Khanda, 2.16:

तव प्रसादाद्देवेश मुक्तिदाता भवाम्यहम् ।

ये लोका मां भजिष्यन्ति तेषां दाता न संशयः ॥

Lord Shiva says: "By the mercy of Lord Vishnu, I became capable of giving Moksa to others."

83. Brihat Brahma samhita 3.9.68:

devo hi mat parah saksad paramatma sanatanah narayano
asti jagatam moksadah purusottamah

Lord Shiva says: "Lord Narayana is even superior to me and he alone can give moksha to everyone."

84. Valmiki Ramayana 5.51.45:

ब्रह्म स्वयमुभूक्ष तुरानननो वा । रुद्रस्त्रिणेत्रस्त्रिपुरान्तको वा । इन्द्रो महेन्द्रः
सुरनायको वा । त्रातुम् न शक्ता युधि रामवध्यम् ॥

"Either Brahma the self-existing god with four faces or Rudra with three eyes and the destroyer of Tripura, or Mahendra the god of atmosphere and sky as also the Lord of celestials, none would be able to protect the one who is to be killed by Rama in battle."

85. Kurma Purana 1.1.37:

अस्यास्त्वंशानधिष्ठाय शक्तिमन्तोऽभवन् सुराः । ब्रह्मेशानादयः सर्वे सर्वशक्तिरियं
मम ॥

Lord Vishnu says: "This Māyā (Lakṣmī) is my total strength. All the gods including Brahma and Śiva, become powerful with the achieving of a part or a ray of the same."

86. Padma Purāṇa, Patala Khanda 77.60:

यन्नखेदुरुचिर्ब्रह्म ध्येयं ब्रह्मादिभिः सुरैः।

गुणत्रयमतीतं तं वंदे वृंदावनेश्वरम्।

"The light that emanates from the toe nails of the feet of the Lord of Vrindavan, Sri Krishna, is the transcendental Brahman that the jñānīs and even the celestial gods meditate upon."

87. Mahabharata, Shanti-parva, 340.79:

अस्य चैवात्मजो रुद्रो ललाटाद् यः समुत्थितः ब्रह्मानुशिष्टो भविता सर्वभूतधरः प्रभुः

॥

"From whose forehead, the great Rudra was born, he too is son of this (Brahma), and by brahma's order, he will become able to protect people."

88. Mahabharata, Santi parva 341.12:

यस्य प्रसादजो ब्रह्मा रुद्रश्च क्रोधसम्भवः। योऽसौ योनिर्हिं सर्वस्य स्थावरस्य चरस्य च

।

"From whose mercy, the Brahma was born and from his wrath, the Rudra was born, that Lord Hari alone is the cause of animate and inanimate things."

89. Mahabharata Santi parva 341.19:

पती द्वौ विबुधश्रेष्ठौ प्रसादक्रोधजावुभौ । तदादेशितपन्थानी सृष्टिसंहारकारकौ ॥

"These two superior deities--Brahma and Rudra have appeared from the Navel and anger of the Lord Respectively and take

shelter of the path shown by him and complete the task of creation and destruction."

90. Mahabharata, Anushasana Parva, 147.4 (Gita Press Edition):

ब्रह्मा तस्योदरभवस्तस्याहं च शिरोभवः ।

शिरोरुहेभ्यो ज्योतींषि रोमभ्यश्च सुरासुराः

Lord Shiva says: "Lord brahma have sprung from his abdomen and I (Siva) have sprung from his forehead, the stars and constellations have sprung from his hairs of head, the demigods and demons both have sprung from his veins."

91. Mahabharata Ashvamaidhika Parva, 118.37-38 (Kumbhakonam Edition):

रुद्रं समाश्रिता देवा रुद्रो ब्रह्माणमाश्रितः । ब्रह्मा मामाश्रितो राजन्नाहं कंचिदुपाश्रितः
। ममाश्रयो न कश्चित्तु सर्वेषामाश्रयो ह्यहम् ॥

Krishna says: "All devas take refuge in Rudra, Rudra takes refuge in Brahmā, Brahmā takes refuge in Me (krishna) and I don't take in refuge anyone, for, O Bharata, I am the one who is independent."

Annotation: The above verse was quoted by Sri Madhvacarya in his Mahabharata Tatparta Nirnaya 2.110

92. Mahabharata, Anushasana Parva 158.34 (Gita Press Edition):

रुद्रादित्या वसवोऽथाश्विनौ च साध्याथ विश्वे मरुतां गणाश्च ।
प्रजापतिर्देवमातादितिश्च सर्वे कृष्णादृपयश्चैव सप्त ॥

"O son of Pritha, flowed from this Krishna who is Vishwakṣena. The Rudras, the Adityas, the Vasus, the Aswins, the Sadhyas, the Viswedevas, the diverse Maruts, Prajapati himself, the mother of the deities, viz., Aditi, and the seven Rishis, have all sprung from Lord Krishna."

93. Satpath Brahmana 14.1.1.5:

tadviṣṇuḥ prathamāḥ prāpa sa devānāṃ |
śreṣṭho'bhavattasmādāhurviṣṇurdevānāṃ śreṣṭha

"Vishnu as the best and the foremost (śreṣṭha) among all the Gods."

94. Taittiriya Samhita 5.5.1:

Aniravamo devatanam vishnuh paramah

"Vishnu is the supreme amongst devatas."

95. Aitareya Brahmana 1.1.1:

agnirvai devanamavamo vishnuh paramah tadantara sarva
devatah

"Agni is the lowest and Vishnu is the highest among devas. All other gods occupy positions that are in between."

96. Mahabharata, Hari Vamsa Parva, 3.132.95:

vede ramayane caiva purane bharate tatha adav-ante ca
madhye ca harih sarvatra giyate

"In the Vedas, the Ramayana, Puranas and Mahabharata, from the very beginning to the end, as well as within the middle, only Hari, the Supreme Personality of Godhead, is explained."

97. Skanda Purana 4.95.12:

"In the Vedas, the Ramayana, Puranas and Mahabharata, from the very beginning to the end, as well as within the middle, only Hari, the Supreme Personality of Godhead, is explained."

98. Subāl Sruti, mantra 6:

divyo deva eko nārāyaṇo mātā pitā bhrātā suhṛit gatiḥ nivāsaḥ
śharaṇaṁ suhṛit gatirnārāyaṇa iti

"Lord Narayan alone is the Mother, Father, Beloved, and destination of the soul."

99. Taittiriya Āranyak, Prapathaka 10:

viśvataḥ paramaṁ nityaṁ viśvaṁ nārāyaṇag harim
viśvamevedaṁ puruṣastadviśvamupajīvati

"He is the most supreme and the eternal on account of his being in everything. This universe is Narayana, Hari. All this universe is Purusha alone. This universe lives on account of that purusha."

100. Narayana Upanishad, 2nd Khanda:

atha nityo nārāyaṇo brahmā ca nārāyaṇaḥ śivaś ca nārāyaṇaḥ
śakraś ca nārāyaṇaḥ kālāś ca nārāyaṇaḥ diśaś ca nārāyaṇaḥ

adhaś ca nārāyaṇaḥ ūrdhvaṁ ca nārāyaṇaḥ antar bahiś ca
nārāyaṇaḥ

"Nārāyaṇa is the eternal Lord. Nārāyaṇa is Brahmā, Nārāyaṇa is Śiva, Nārāyaṇa is Indra, Nārāyaṇa is time, Nārāyaṇa is the directions, Nārāyaṇa is below, Nārāyaṇa is above, Nārāyaṇa is within and without."

101. Mahabharata, Shanti Parva 341.36:

ब्रह्माणं शितिकण्ठं च याश्चान्या देवताः स्मृताः । प्रबुद्धचर्याः सेवन्तो मामेवैष्यन्ति यत्
परम्॥

Lord Krishna says: "Wise devotees, while serving Brahma, Shiva and other deities with selfless devotion, in the end reach only to Me, the Supreme goal."

102. Rig Veda 7.99.2:

na te viṣṇo jāyamāno na jāto deva mahimnaḥ parama antama
āpaḥ

"None who is born or being born, O Śrī Viṣṇu, no one has reached the utmost limit of your grandeur."

103. Madhyandina Śatapatha Brāhmaṇa 3.6.3.3:

yajño vai viṣṇuḥ

"All yajñá-s are offering to Śrī Viṣṇu."

104. Aitareya Brāhmaṇa 1.15.4:

yajño vai viṣṇuḥ

"All yajñā-s are offering to Śrī Viṣṇu only."

105. Srimad Bhagavatam 3.29.13:

sālokya-sārṣṭi-sāmīpya-sārūpya**ikatvam** apy uta dīyamānaṁ
na grhṇanti vinā mat-sevanaṁ janāḥ

"A pure devotee does not accept any kind of liberation —
sālokya, sārṣṭi, sāmīpya, sārūpya or **ekatva** — even though
they are offered by the Supreme Personality of Godhead."

Annotation: Without form and individuality, there is no scope for love
& relationships, which we so desperately seek. Thus it is clearly
stated herein that a pure devotee does not desire ekatva, oneness
with the Supreme Lord, as desired by the impersonalists. The
happiness derived from kaivalya is considered by the pure devotee to
be hellish, for the real devotee is fond of loving the Supreme Lord.

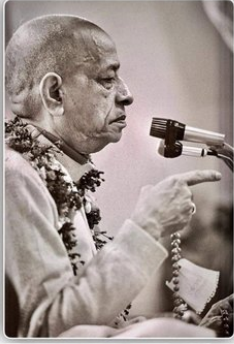
106. Srimad Bhagavatam 5.14.44:

mahatām madhudviṭ-sevānurakta-manasām abhavo 'pi
phalguḥ

"Impersonal liberation is considered insignificant for those
whose minds are attracted to the devotional service for
Krishna."

Annotation: mahatām — of great personalities (mahātmās); madhu-
dviṭ — of Lord Kṛṣṇa, who killed the demon Madhu; sevā-anurakta —
attracted by the loving service; manasām — of those whose minds;
abhavaḥ api — even the position of liberation; phalguḥ — insignificant.

Motilal Banarsidass edition's translation: “For in the view of the great (Souls) whose minds are devotedly attached to the service of Visnu, even the Final Emancipation is of little account.”



All Glories to Srila Prabhupada

नम ॐ विष्णु-पादाय कृष्ण-प्रेषाय भूतले श्रीमते भक्तिवेदांत-स्वामिन् इति नामिने ।
नमस्ते सारस्वते देवे गौर-वाणी-प्रचारिणे निर्विशेष-शून्यवादि-पाश्चात्य-देश-तारिणे ॥

“I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupada, who is very dear to Lord Krishna, having taken shelter at His lotus feet. Our respectful obeisances are unto you, O spiritual master, servant of Bhaktisiddhanta Saraswati Goswami. Out of your causeless mercy you preached the message of Lord Chaitanya, and delivered even the western countries, which are filled with impersonalism and atheism.”

गुरु गौरङ्ग जयतु। जयतु वैष्णवधर्मः। इदं सर्वं कृष्णार्पणम्।

“May victory be unto Guru and Gauranga. May the doctrine of
Vaishnavism be triumphant. All this is thus offered to Krishna, the
Supreme Personality of Godhead.”